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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"But be ye doers of the word, and not hearers only, deceiving your own selves" (JAMES 1: 22).

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WISE AND TIMELY COUNSEL.

DISCOURSE DELIVERED IN THE TABERNACLE, SALT LAKE CITY, DECEMBER 11TH, 1921, BY ELDER JAMES E. TALMAGE.

(Concluded from page 38.)

WE BELIEVE in teaching the principles of hygiene and in observing them. We believe in taking every precaution we can against the inroads of disease, and the best precaution we can take is to rid our own bodies of those things that ought not to be there, that they may be as nearly perfect as we can make them by following the counsel, the doctrine of the Lord, with respect to the care of the body, eating wholesome food in proper quantities and at proper times, abstaining from everything hurtful, such as stimulants and narcotics, observing the laws of cleanliness and making our homes healthful. Rationally, then, we should learn all we can about these methods of conserving health. We believe in hospitals as long as there shall be any affliction among us; and here in our own institutions of the kind we find the best skill of men applied, and into those places go the Elders, bearing the holy priesthood, in the authority of which they administer to the afflicted, praying that the Lord will bless the efforts that are put forth in their particular cases.

It may not be well for me to judge others by myself in all things, but I think there are some things in which I and my associate members of the human family have common feelings. I know that I can call upon God with greater confidence, with fuller faith, for the particular blessing which I know that I need and have a right to ask, if I have done all that I possibly could to make myself eligible for the bestowal of that blessing. We do not believe in administering to the afflicted to rectify some condition, the immediate cause of which we know full well, and which we can

remove. Shall we administer to a man who is complaining of a pain in his foot, when we know very well it is because there is a nail sticking up through the sole of his shoe? Better first take the shoe off and remove the nail; but he may have received injury already that may hold the possibilities of septic poisoning. We will cleanse the wound. We will do all we can and ask the Lord to preserve and protect him from any more serious results.

So we do not class the manifestation of the power of healing with the so-called "faith cures" and other mental treatment of which we hear a great deal. To people who are content with those forms of treatment, as they term their procedure, we have nothing to say; but we believe in the power of healing as a gift from God; and that we may be blessed with faith to be healed, we admonish one another that we live according to the laws of health, for disease may make inroads upon us in spite of all we do, and our faith will be the stronger if we know that we have tried to do what we could to prevent illness. Well, then you say that will work both ways. If a man is conscious of the fact that he has not tried as he should, can't he have faith? Of course he can. He must repent of his neglect up to that time, repent of his error; and we know what a power repentance is. There is such power in repentance that even the agencies of heaven are moved thereby.

The Church of Jesus Christ of Latter-day Saints, therefore, instructs its members, conveying the spirit of the instructions given by the Lord himself, that they shall live according to the laws of health, look upon their bodies as the very tabernacles of the Spirit of God, into which the influences and power of God shall enter, if those tabernacles be clean and inviting, and remembering that the Spirit of the Lord will not abide in a filthy or an unholy habitation. It is so with respect to preventive as well as with curative measures. Do everything you can to obviate the attacks of disease. The knowledge that God has given to man is by the very expression I have used a gift from God, and we should apply it and utilize it in the best way possible. Shall we follow the old method of scratching the surface of the soil with a wooden stick when we can plow a foot in depth by our modern appliances? Shall we cling to the old and, in many instances, superstitious conceptions regarding medicines, and curative agents and preservative measures, when the advancements of hygienic and medical science have made it plain that there are more effective means? Shall we still believe that there is a deadly miasma in the night air and close our windows and our doors and seemingly do all we can to invite pulmonary disease, when we have learned the value of pure air—or shall we act according to the increasing knowledge of the race based upon observation and experiment? I know for myself that foul air is not good for my body. I know it by observation and experience; and I will have a

great deal more faith in calling upon God to protect me against the diseases incident to foul air if I make it my rule to ventilate my room and to keep my surroundings pure and clean.

Disease is abroad in the land, and throughout the world, of which great fact I am sure you need no reminder, for the desolating scourge that carried, according to the best estimates I have seen, over fifteen millions of people to the grave, is of too recent occurrence to be forgotten. Do you think that those who went down under the ravages of influenza were all suffering the results of their own culpable misdoings? I pray you dismiss that thought, if you have ever harbored it. Many went down who might be alive. Their bodies were weakened because they had not only failed to obey, but had directly run counter to the commandments of the Lord with respect to health, and they invited the disease. It came upon them and carried them away. But there were many also who died in the line of duty, and many who perchance were utterly innocent of any culpability for which that visitation, ending in death, could be construed as a logical punishment. Whenever the scourge of God goes out upon the people many innocent suffer with the guilty; but in the great judgment the measure of culpability and guilt will be known; it is already determined; and judgment will be given accordingly.

We are warned, from time to time, by state, municipal and national health boards of diseases that have broken out in different parts of the country. We are told of the possibility, sometimes of the probability, sometimes of the practical certainty, that those diseases will reach us in our homes, and we are advised to be on our guard. Now, Latter-day Saints, make yourselves eligible for the blessing of the Lord by doing all you can to prepare against any such attack, expected attack, possible attack. Set your bodies in order and set your homes in order. See that your dwellings are sterilized, ventilated, fumigated if necessary; and if you are stricken down by one of those maladies, let it not be because you have taken no precautions, but in spite of the fact that you have done all that you knew how to do, or that you knew that you could do.

Now, the Lord does not require us to reach a particular fixed standard of effort, except that we do all that we can, and he will do the rest. That is the price set for the attainment of the blessings of the Lord. You know that was set forth in the parable of the treasure hid in the field. The man who found it there wanted to buy that field. He had enough to buy it with. How much was it? All he had. That is what he had to give. In the parable story, or analogous parable of the pearl of great price, the pearl merchant who is represented as having found the gem and who wanted to possess himself of it, went and sold what he had that he might buy it; and how much did he have to pay for it? All he had. That is the price that the Lord requires of you and

me for membership in his Church, for the blessings of salvation and for any specific blessing from time to time—that we shall give all we have or make all the effort we can.

I speak again from my personal conviction when I say that when I have had to do any difficult piece of work, such as at first may have loomed before me like a mountain of seeming impossibility, I have learned that when I have put forth my efforts to do the best I could, so far as I was able, making allowance for my weaknesses, but trying, trying, trying, then I can call upon the Lord for help with a great deal of confidence. I know very well that when I am slothful, neglectful, and not inclined to make any effort myself, there isn't much force to my prayer that the Lord help me. Help me, when I have not done anything? Why, it is asking him to do it. He does not with me. But I have found him a very present help whenever I have been reasonably worthy of his help, and he has helped me far beyond what I thought I had a right to expect. So is it in the giving of these great blessings which we need so much in this world.

Now, in this day of pestilence and scourge, let us prepare in every way we can to resist the inroads of disease. Pray? Yes, pray without ceasing, pray without words, but let those words be the expression of the prayer in our souls; pray with deeds that the prayer may have more force and be more effective. The mere knowledge of what we ought to do is not a saving power. Once a great scourge of cholera broke out in a certain European city. It was found that most of the cases were confined to, or could be traced to, a particular district of the city. That district derived its water supply from an old distributing system; the other part of the city was supplied with water through a new system; and the purity of the water was more carefully guarded in the new system than in the old. A capable scientist suspected at once that there must be the intimate relation of cause and effect between the water used in the infected part of the city and the virulent scourge there. He made his examination, made chemical analysis and microscopical tests, and he saw the cholera germs in the water. He developed the germs in cultures, the seed of which was contained in a drop of that infected water; and he gave warning to the people, telling them whence the scourge of the contagion and warning them not to drink any unboiled water. Boiling the water would insure the death of the cholera bacillus, for like other living things, these bacilli are limited in their ability to withstand excessively high temperatures. There were many who had faith in him, not a dead useless faith that amounted to mere curiosity, or at most, mental assent, but a faith that stirred them to action, that made them light their fires and boil the water for domestic use, and they were saved. There were others who possibly thought well of the suggestion, but who had not faith enough or energy enough or common sense enough to apply it,

and their houses were marked by the call of the death wagon, sometimes at intervals of a few hours. In that scourge whole families were wiped out.

But there was a tragic sequel, for that very man who, in his laboratory had isolated the germs, had seen them, had cultivated them, had learned how to kill them, he, either through forgetfulness or carelessness, one day drank of the infected water, and all his knowledge did not save him. He was taken away in the death wagon when next on its rounds. So I repeat, effort is required. One may say, but the Lord could have saved those people. Of course he could, and he could have healed them of the cholera. He has so healed many times. But had I been living in that city and possessed my present state of mind and understanding, which I believe to be sound, I would have boiled the water; and prayed while I was doing it; and having done all that I could I would have had confidence in calling upon the Lord to help me by doing the rest.

So, Latter-day Saints, the principle applies in all our doings, doesn't it? We need the blessings of the Lord in our fields. We should cultivate them well, scientifically, according to the very best methods that have been devised, discovered, invented, made known to us; and so in all other activities, and so with respect to health, for the consideration of which this is a day, as has been expressed in the opening supplication to the Lord, set apart, in a way.

I call to mind certain experiences dating back to my college days when we studied the cause and operations of some of the zymotic diseases. We gave special attention to such diseases as typhoid, cholera, anthrax fever, smallpox, and yellow fever. Much less was known about those diseases then than is known to-day, but investigation was in progress. I relate to you an instance as a part of my work in college. I was set to study the nature of anthrax fever. I examined the anthrax bacillus until I had become pretty well acquainted with it. I could recognize it by its appearance and by its behavior under certain conditions, by its susceptibility to certain chemicals and so forth. I had a dozen mice given to me for experimentation, and I kept those mice under observation until I knew that they were healthy and normal. I examined their blood and found it to be free from the germs of any specific disease, and particularly did I make sure that the blood was free from any anthrax bacilli. Then in the course of the work assigned, I separated a couple of these mice from the rest and, taking a sterilized needle, stuck it into a bit of tissue taken from a sheep that had died of anthrax fever. With that needle I pricked the tail of one of the mice under observation. Within a short time that mouse showed evidences of unrest, and a fever developed. A drop of blood drawn from the animal and placed on the stage of the microscope, was seen to

be literally swarming with anthrax bacilli. They were there. They had not been there before. In due course the mouse died. The other mouse, kept under precisely the same conditions was still well. He was then innoculated with the anthrax germ and died in the same way; and so on through six of the twelve.

Now, some may say: "Oh, well it was not the anthrax bacillus that killed the mice; it was the condition of the mice that developed the anthrax bacillus." I don't care which way you have it—whether you pull the cart or push it; but the cart will not move without some physical performance; and those mice were healthy before they were innoculated, and after innoculation they were found to be infested internally with the anthrax bacilli; they developed anthrax fever, and they died. Now, what about the other six? We took the serum that had been developed by culture from the anthrax germs originally, but that had been greatly weakened in its effect, and innoculated each one of those six in turn with this preventive serum. They became somewhat ill; each one of them developed some fever; they had each one of them a slight touch of anthrax fever, but in no case did it interfere with their appetite very much, and in no case did it disable them. After they had recovered from that, we innoculated each one of them with the deadly anthrax germ, and not one of them succumbed or even developed a case of anthrax fever. That is only one instance, you say; but that was repeated in scores of cases, the result being the same. So I became thoroughly convinced that the innoculation with that preventive serum was a means of true prevention.

I studied the effects of the antitoxin serum with reference to diphtheria, and when, on one occasion, there was a possibility of my contracting or having contracted diphtheria, I had faith enough to call for innoculation with antitoxin, for I had seen its effects; and when members of my family have been thus in danger I have had the innoculation similarly made. In the same way I studied the vaccine bacillus, the process of innoculation with which is commonly know as vaccination. There may be those who do not believe in vaccination. I do not try to force my views upon them at all, but I have seen the smallpox bacillus. I know it, I have experimented with it, I have bred it, I have fed it, I have learned how to kill it; and I have found that the bovine pox bacillus is a deadly enemy through operating indirectly to the real smallpox bacillus. I am speaking now of myself, of my own observation; and from such observation in hundreds and hundreds of instances I know to my own satisfaction that innoculation with the bovine bacillus is a preventative of the ravages of the smallpox bacillus. If I or any of my family are in danger of contracting smallpox through exposure, I shall do what I have done on former occasions—see that they are vaccinated, because I know that I will have a great deal more

faith, invoking the blessing of protection from the Lord upon me and mine, if I have done what to me appears to be the thing I ought to do by way of prevention.

There are springing up new and strange diseases which baffle even the best of the medical profession. Doctors may not know what to do. We do not know what to do, except in a general way to keep ourselves as well and clean and healthy as we can. We will do that and then ask the Lord to do the rest. He does not expect us to do more than we are able to do nor more than we know how to do; and with all the vaccination we can get we need his blessing to be protected against smallpox if it invades our home or our district of residence. I have just come from Kansas City; that is, I was there three weeks ago, when the smallpox was rampant, according to statements made to me by physicians. They reported to me, two physicians who were directly dealing with the cases, that over thirty-three per cent. of those attacked by the virulent form of black smallpox there manifest succumbed. The mortality was over thirty-three per cent., and they found that in nearly all cases, according to the statement made to me directly, the unvaccinated were going down to their graves.

I believe personally in protecting myself, I repeat, and those over whom I have any jurisdiction in the matter, from those contagious and frightful diseases which are coming upon the world as they have come at intervals in the past and as the Lord has said they should come in these the last days. I respectfully commend the principle of intelligent exercise of common sense upon all my brethren and sisters, as I will try to observe it myself, and the taking of proper advantage of all the knowledge of God to man as to all the means and methods which are best adapted to the prevention of disease, to the care thereof, and for the maintenance of health; and I say again, let us ever remember that our relation to God with respect to duty and blessing is a reciprocal one. We have to do our part and he will do his: "I the Lord am bound when ye do what I say, but when ye do not what I say, ye have no promise." May we reap the promise and live in the enjoyment thereof, I pray, in the name of Jesus Christ. Amen.

PRAYER.

LORD, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parched ground refresh as with a shower.

We kneel, and all around us seems to lower,
We rise, and all, the distant and the near
Stands forth, in sunny outline, brave and clear.
We kneel how weak, we rise how full of power.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, JANUARY 26, 1922.

EDITORIAL:

THE SPIRIT WORLD.

THE spirit of man, upon departing this life, does not ascend at once from earthly conditions into the heights of heavenly glory. There is an intermediate state, a place of waiting for the resurrection, through which the soul—spirit and body inseparably joined—is prepared for loftier flights beyond. That place of waiting is the Spirit World, or as otherwise termed, the World of Spirits. A state of rest, such as that sphere is understood to be for the righteous—though "rest" should not be interpreted to mean idleness or want of occupation—might easily pass for heaven, when compared with this life of pain, sorrow and trouble. But that is only relative. It is not saying too much—indeed, it may be saying too little—to affirm that there is just as much difference between the World of Spirits and the Great and Glorious Hereafter, as there is between the mortal and the immortal phases of man's existence.

The Spirit World is not a thing afar off. Our thoughts need not soar away millions of miles into space to find it. It is very near to us—right around us. We have but to emerge from the body, and we are in the spirit world. Out of it we came, and unto it we shall return. "The spirits of the just," says the Prophet Joseph Smith, "are not far from us;" and he further declares that they "know and understand our thoughts, feelings and motions." Parley P. Pratt, who was Joseph Smith's disciple, is even more definite upon the point of location. The Spirit World, says he, "is here on the very planet where we were born;" and he gives this added explanation: "The earth and other planets of a like order have their inward or spiritual spheres, as well as their outward or temporal. The one is peopled by temporal tabernacles, and the other by spirits."

The proposition that Earth has a spiritual as well as a temporal sphere, is a reassertion of the great doctrine of duality, embodied in ancient and in modern revelation. "All things were before created," says the Book of Moses, as translated by Joseph the Seer. In other words, there were two creations—or rather, the creation had two phases, firstly spiritual, secondly temporal. When the Creator made man and beast and fish and fowl, he made them

twice—first in the spirit, then in the body; and the same is true of the trees, the shrubs, the flowers, and all other created things. They were made spiritually and temporally, the spirit and the body constituting the soul.

The fact that the Spirit World is invisible, is no more an argument against its existence than the invisibility of the spirit of man, or the spirit of anything else, is a like argument. Spiritual things are spiritually discerned, and only the spiritually enlightened can understand them. And there is such a thing as a spirit sight, as well as a spirit comprehension. Just as natural objects are viewed with the natural eye, so spiritual objects are viewed or visioned with the spirit eye. But whether one comprehends spiritual things, or actually beholds them, it must be by the Spirit of God. The power to see with the spirit sight—which all possess, but only a few are able to use under existing conditions—constitutes one a Seer, a man like unto Moses, who saw God face to face. Such a man was Joseph Smith.

There are two classes of beings in the Spirit World—unembodied and disembodied spirits, or those who have never had mortal tabernacles, and those who, after possessing, have passed out of them. Good and bad spirits inhabit that realm. Light and darkness divide it, and each domain has its appropriate population. Alma, a Book of Mormon prophet, has this to say upon the subject of departed spirits and the separate spheres that they occupy:

"Now concerning the state of the soul between death and the resurrection—Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.

"And then shall it come to pass that the spirits of those who are righteous are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles and from all care and sorrow.

"And then shall it come to pass that the spirits of the wicked, yea, who are evil, . . . shall be cast out into outer darkness; there shall be weeping and wailing and gnashing of teeth."

"Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful, looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection."

Thus we see that the Spirit World, so far from being Heaven, is, in part at least, Hades or Hell. Referring to those who people that part, Joseph Smith says: "The great misery of departed spirits, is to know that they come short of the glory that others enjoy, and that they might have enjoyed themselves; and they are their own accusers."

What has been described is not all that goes on in the Spirit World. It is "a probation, a place of preparation, improvement, instruction or education, where spirits are chastened and improved, and where, if found worthy, they may be taught a knowledge of the Gospel. In short, it is a place where the Gospel is preached, and where faith, repentance, hope and charity may be exercised." So says Parley P. Pratt, and he thus continues:

"In the Spirit World there are all the varieties and grades of intellectual beings which exist in the present world. For instance, Jesus Christ and the thief on the cross both went to the same place and found themselves associated in the Spirit World.

"But the one was there in all the intelligence, happiness, benevolence and charity which characterize a teacher, a messenger anointed to preach glad tidings to the meek, to bind up the broken-hearted, to comfort those who mourned, to preach deliverance to the captive, and open the prison to those who were bound; or, in other words, to preach the Gospel to 'the spirits in prison,' 'that they might be judged according to men in the flesh'; while the other was there as a thief, who had expired on the cross for crime, and who was guilty, ignorant, uncultivated, and unprepared for resurrection, having need of remission of sins, and to be instructed in the science of salvation."

President Joseph F. Smith, only a short while before his death, saw in vision the Saviour's visit to the world of spirits, as recorded in the first epistle of Peter. The President says: "I saw the hosts of the dead, both small and great, and there were gathered together in one place an innumerable company of the spirits of the just." "They were filled with joy and gladness, and were rejoicing together because the day of their deliverance was at hand." "The Son of God appeared, and preached to them the Everlasting Gospel.

"I perceived that the Lord went not in person among the wicked and disobedient who had rejected the truth, to teach them; but behold from among the righteous he organized his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the Gospel to them that were in darkness. . . . I beheld that the faithful Elders of this dispensation, when they depart from mortal life, continue their labors in the preaching of the Gospel . . . among those who are in darkness and under bondage of sin in the great world of the spirits of the dead."

The new light thrown upon the subject by President Smith proceeds from his declaration that when the Saviour visited the inhabitants of the Spirit World, it was by proxy, and not in person, so far as the wicked were concerned. He ministered to the righteous directly, and to the unrighteous indirectly, sending to the latter his servants, bearing the authority of the Priesthood, and duly commissioned to speak and act in his Name. This pronouncement modifies

the view commonly taken, that the Saviour's personal ministry was to both classes of spirits.

The Spirit World is not Heaven, except in a relative sense; and then only in part. It is a temporary abode for God's children, while undergoing processes of purification and development, as a preparation for better things beyond. Heaven, on the other hand—heaven in the highest degree—is the permanent home of the perfected and glorified.

O. F. W.

THE NEW ANTI-"MORMON" OUTCRY.

HAVING noted in certain British papers the outcry that has been raised against the Latter-day Saints in different parts of this country, a representative of the *Liverpool Echo*, on Friday morning, the 13th inst., called at the headquarters of the European mission, 295 Edge Lane, Liverpool, to get first-hand information. The gentleman was kindly received by President Whitney, who, with his assistants, appreciated the privilege afforded them of stating the facts that have been so distorted by the enemies of the "Mormon" people relative to their harmless and beneficent missionary activities. The following report of the interview appeared in the *Echo* the same evening:

"The question of 'Mormonism' has once again been raised owing to the activities of the Latter-day Saints in London, and charges have been made that their missionaries are busy making young women converts in this country and sending them out to Utah to become polygamous wives.

"Mr. Herbert Savage, the new president in London of the Church of Latter-day Saints, has denied these allegations, declaring that they do not even suggest emigration to their converts, their practice being, on the contrary, to dissuade them from going to Utah, as recorded on page 8. He mentioned that a reward of £200 had been offered from their Liverpool headquarters to anyone producing evidence of induced emigration for the purpose alleged.

"An *Echo* reporter called at the Edge Lane headquarters of the 'Mormon' Church this morning, and obtained details from Mr. Orson F. Whitney, President of the European Mission. 'The reward of £200 has been lying at these headquarters since it was first offered in 1911, but no one has come forward to claim it,' said Mr. Whitney. 'It is quite true that at one time plural marriages were performed by the 'Mormons,' but the practice was done away with in deference to the laws of the United States, and to-day it would be a transgression of the laws of our Church. Excommunication has been the penalty in every sporadic case that has come to our knowledge since the custom was banned. Anyone who commits the offense does so on his own responsibility, but such

transgressions are very rare. The Church does not sanction plural marriage and deals very severely with every case discovered. The reward offered in 1911 was for 'every case proved of girls being sent to Utah as white slaves or for the purpose of becoming polygamous wives.' Since September, 1905, the following has been published all over the United States by Mr. V. S. Peet, editor of the *Utah Independent*, who is not a Mormon:—

"'If a reasonable proof can be brought to show that plural marriages have been performed by the Mormons since September 30, 1890—if even one plural marriage has been performed or sanctioned by the Mormon Church since that time—I will pay 1,000 dollars for such information; or if it can be shown that Joseph F. Smith, since he became President of the Mormon Church, has dominated or interfered with, in any way, the political actions of any individuals or party, I will give 1,000 dollars for such information.'

"'As I have said, no one has yet come forward to claim the reward.'

"Mr. William A. Morton, associate editor of the Latter-day Saints' weekly religious magazine, *The Millennial Star*, remarked that their missionaries, who paid their own expenses, had been in this country eighty-three years. 'Throughout the whole of that time they have been subjected to these charges of taking young women away,' he said, 'yet there has never been one case in the courts to prove them. What are the mothers and fathers, sisters and brothers of these young women doing? What are the authorities and the police doing? Why don't the people on the other side of the water do something if these charges are true?'

"'Our records are open for inspection,' interpolated Mr. Whitney. 'The registers of the emigration authorities and the shipping companies also are available, and the Aliens officer and the police will help anyone who believes the charges made against us. We never baptize a married woman without the consent of her husband, or a minor without the sanction of parents or guardians. Emigration to Utah is most certainly not a condition attaching to conversion to our belief. Indeed we discourage emigration, and I should be glad if you would make that known, because there is a serious lack of employment in the Rocky Mountain region. We want converts to stay at home to spread the faith.'

"In answer to further questions Mr. Whitney and Mr. Morton said there was certainly a large proportion of women at their services, but that was simply because women were more religious than men. Women preponderated in all churches for the same reason."

LET every man be occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.—SIDNEY SMITH.

"MORMONS" IN ENGLAND.

THE following account of an interview which a representative of the Liverpool *Courier* and *Express* had with the President of the European Mission, appeared in the *Liverpool Express*, Wednesday evening, January 18th, 1922:

"'The statements that are being circulated daily in the British press about the 'Mormons' and their religion by persons who have not the slightest knowledge of their subject, and who have not taken the least pains to ascertain the truth of such statements, are nothing short of libelous, being wholly untruthful.'

"This was the statement of Mr. Orson F. Whitney, President of the European Mission, Latter-day Saints, to a representative of the *Express* in an interview this morning at the Liverpool 'Mormon' headquarters in Edge Lane.

"'As to Mr. Samuel G. Thomas's challenge which appeared in last night's *Express*, it is utterly irrelevant,' said Mr. Whitney, 'and if he can prove such allegations as he hints at, then it is a matter for the law courts, and he should prove them there. To him I say we have no time to quarrel over these things.

"'I should like to take this opportunity of dealing with a few of the false impressions which must have been formed in many minds through reading the articles in the newspapers. As to my individual opinion on the matter of polygamy, my mouth is closed, but ever since 1895 the practice of polygamy has been strictly forbidden by the 'Mormon' Church, and any man found guilty of practicing it is immediately excommunicated. I speak from experience, as I am one of the Twelve Apostles appointed to investigate, suppress, and punish the practice of polygamy. If a man in the 'Mormon' Church be found guilty of this practice, why blame the whole Church for it?

"'But polygamy has been practiced in the 'Mormon' Church, has it not?' queried the reporter.

"'Certainly it was, but now it is forbidden, and there are many more girls—beautiful girls—in Utah than husbands could be found for. I should like to make it clear that so far from carrying girls off to Salt Lake City we are actually discouraging any converts from going to Utah and are daily refusing many applicants who come to us asking to be taken there.'

"'One of my strongest arguments against the truth of the terrible assertions which are being made against us is that one never sees an article or complaint in the press from parents or guardians whose daughters have been taken over there. Now I say that it is very obvious that if a girl were wronged, her parents would be the first people to cry out—and with good cause. The fact is that we never accept a minor without the full consent of his or her parents or guardians, nor anyone else unless it is their express wish to join our Church.

"We are merely a body of zealous religious men and women who believe that Christ's coming is nigh and who are convinced that in America the 'New Jerusalem' is to be founded, and by us.'

"'Is there a 'Mormon' revival in progress in this country at present?' the *Express* man asked before leaving.

"'No, there is not,' was the reply. 'During the war the majority of the 'Mormon' missionaries in this country went back to America. There were only about twelve of them left in the whole of Europe. Now we are returning and are endeavouring to regain our former status.'"

THE NOBLEST REVENGE.

THE current number of *The Atlantic Monthly* contains a very interesting article, entitled, "The Modern Pharisee," by Rabbi Joel Blau. The following is a brief extract:

"Being hated, despite its obvious inconvenience, is really a high distinction. Philosophers always knew this. Saints were passionately convinced of it. Hence the fierce pride of martyrs. For one thing, the position of the hated becomes automatically one of moral superiority over the hater—which is the subtlest and noblest revenge. And if the hated can but rise to the height of his opportunity, neither returning hatred nor attempting to avert the blows of the hater, he has decidedly solved his problem. He has solved it by not solving it. He has solved it by non-resistance. And non-resistance, though few people are aware of it, is the strongest form of resistance.

"There is a curious parodox in the case of the Jew, the classical example of the aristocratic tribe of the hated. Theoretically the Jew is alleged to be an advocate of ruthless revenge. 'An eye for an eye'—a mere legal formula—has been accepted as the literal phrasing of his life-view. Historically, however, the Jews are the most non-resistant people on earth. Otherwise it would be incomprehensible how a people, admittedly endowed with rare intelligence, could defer the solution of its heart-rendering problem for two thousand years. A vast wisdom, it must appear, prompted this millennial activity. It was the secret of the Jew's miraculous survival. The Jew lives by the resistless force of his non-resistance.

"Tolstoi seems to have understood this strange paradox. He tells us in his 'Confession' that he was reading the fifth chapter of Matthew with a Hebrew rabbi. At nearly every verse the rabbi said, 'That is in the Bible,' or, 'That is in the Talmud;' and he showed Tolstoi, in the Bible and in the Talmud, sentences very like the declarations of the Sermon on the Mount. But when they reached the verse about non-resistance to evil, the rabbi did not say, 'This also is in the Talmud,' but he asked the Count: 'Do the Christians obey this command? Do *they* turn the other

cheek?' And Tolstoi adds to the recital of this anecdote: 'I had nothing to say in reply, especially as at that particular time Christians were not only not turning the other cheek, but were smiting the Jews on both cheeks.'

"The unfortunate relation then, between Jews and Christians simmers down to this: people that believe in non-resistance, but practice it not, hate a people that believes not in non-resistance, but practices it."

FROM THE MISSION FIELD.

Released.—Elders J. Arno Kirkham, ex-President of the London conference, and Leo Bringhurst, traveling Elder in the Irish conference, honorably released, sailed for home, January 17th, 1922, per s.s. *Montcalm.*

Branch Organized at Rotherham.—Elder Leigh W. Clark, secretary of the Sheffield conference, reports that a branch of the Church was organized at Rotherham, Sunday, the 15th inst., with Brother Joseph T. Quinney as president. The organization is the fruit of the faithful labors of Elders Clarence L. Giles, Alvin G. Lovell, and William L. Wyatt.

Priesthood Meeting.—The monthly priesthood meeting of the Nottingham conference was held at Derby, Saturday, January 7th, 1922, President Harold E. Brough presiding and conducting. The reports from the different branches were very encouraging. At the close of the meeting refreshments were served, after which a splendid entertainment was given. President Harold E. Brough awarded prizes to Sunday-school pupils.

Conference.—The Batley branch of the Leeds conference held its annual conference Sunday, January 8th, last. At the afternoon meeting addresses were delivered by Branch President Frank Holroyd, Counselor Alphonse Van Poucke, Elder Joel A. Smith, and Conference President Harry S. Stoker. At the evening session the hall was filled with saints and friends, and the services were greatly enjoyed. The speakers were Elder Grant P. Geddes and President Stoker.

Sunday-school Organized.—A Sunday-school was organized in the Northampton branch of the Birmingham conference, December 18th, 1921, with the following officers and teachers: William Henry Tysoe, superintendent; Francis R. Kirkham, first assistant; May Freeman Wright, second assistant; Arthur J. A. Jeffs, secretary and librarian; Annie Freeman, treasurer; Elder Francis R. Kirkham, teacher of the Theological class; Elder John O.

Hughes, teacher of the second intermediate class; and Gladys W. Wilford, teacher of the primary department.

Transfer and Installation.—At a special conference held at Blackburn, on Sunday, the 15th inst., Elder Wilford Owen Woodruff was honorably released from the presidency of the Liverpool conference, and Elder Harold Harper Bennett duly installed as his successor; President Orson F. Whitney officiating. Elder Woodruff was transferred to the Swiss and German mission, where he will complete his missionary labors under the direction of President Serge F. Ballif. A full report of the special conference, and the priesthood meeting held in connection therewith, will appear in the next number of the *Star*.

Socials.—On New Year's eve an unusual social affair was given by the male members of the Hucknall branch, who made sandwiches, cakes and pastry and also rendered a program that was greatly enjoyed by all present.

A very successful social was held at Leicester, January 2nd, 1922, under the direction of the branch presidency. There was a large attendance, among those present being President Harold E. Brough, Elders Abraham Noble, Charles H. Last and William Hunt. Thirty shillings was contributed towards the purchasing of an individual Sacrament service.

Farewell Testimonials.—Tuesday evening, the 17th inst., the saints of the Sheffield branch held a farewell testimonial in honor of Elder William L. Wyatt, who has been honorably released as a traveling Elder in the Sheffield conference, to return home. An enjoyable program of vocal and instrumental music, interspersed with recitations, was rendered, followed by an address of appreciation by President William M. Cox. The efficient, untiring labors of Elder Wyatt has won for him the admiration of both saints and friends.

Friday evening, January 13th, 1922, the saints of the Halifax branch gave a farewell testimonial in honor of Brother and Sister Fred Palfreyman, who sailed for Zion on the 17th inst. A pleasing program was rendered, at the close of which the departing saints were presented with a steamer rug.

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